¶ An exhorta-cyon to the ſtudy of readynge the Goſpell/

Made by Eraſmus of Roterdame, & lately tranſlated in to Engliſſhe.

✠

ce of ỹ reple) thch thynge more
mot holy and moste secrete pla=
ce in the presence entred, into the
whych (as in the olde lawe, more
holy persones and ceremonies, to ỹ
se almyghtyn ỹ seruyce of the
ned ought onely to be kept fare
lare men & such as be not lear=
from theyr wycke co thynge ỹ
fare ỹ gretnesse in oppynyon
knowledged my selfe, to be bere

bane selfyso and
a certayn place, ¶
other time also, in
reader, that at an
Remember good

one lorde Jesu christe.
ỹ reader, ỹ whych beleue in
¶ Graunte to the good & reg=

¶ Eraſmus to the good & godly reader, wyſſheth helthe in our lorde Jeſu chryſte.

Remembre good reader, that at an other tyme alſo, in a certayn place, I haue teſtifyed and knowleged my ſelfe, to be verye farre dyſagreynge in oppynyon, from thoſe/ whiche do thynke ỹ laye men & ſuche as be not learned ought vtterly to be kept farre away from ỹ readynge of the holy bokes and ſcryptures, to ỹ which(as in the olde tyme, none but the prieſtes entred, vnto the moſt holy and moſte ſecrete places of ỹ tẽple) they thynke none

thyld be admytted or ſuffered to
haue entreaunce/ but a fewe ſu-
che which haue ben many yeres
exercyſed and beaten in the phy
loſophy of Ariſtotle/ and in the
vyuynyte ſcolaſtycall, vſed with
in the ſcoles of the vnyuerſytes.
Forlothe at this tyme, I wyll
not dyſpute, nor ſtryue with the
that iudgen ſuch maner of men
to be moſt mete for to reade and
declare the pryuy ſcryptures, be
cauſe they haue ben practyſed &
haue exercyſed theyr wyttes, be-
fore in humayne dyſcyplynes &
learnynges. But I am content
that it be ſo, as they do iudge &
thynke, ſo that they whome they
iudge to be ſo mete, haue med-
led with the humayne learyn-
ges

ges ſobrely and meſurably, and
that alſo in mete tyme, that is
to ſay in youthe, & haue not con-
tynued to longe: and wered olde
in the ſtudy of them/ agayne, ſo
that they truſt not to moche, nor
let to great ſtore by them. Moze
ouer ſo that they be without pry
de, and arrogancy, and blynde
loue of they? owne ſelues and ſo
that they haue that ſymple, and
pure ye, wherwith god is behol
de and ſeen in ꝑ ſecrete and pry-
uy ſcryptures/ & that they? myn
de be not vycyate and co?rupted
with wo?ldly affectyons and de-
ſyres, from ꝑ whiche affectyons
the heuely ſpy?yte withdra?eth
hym ſelfe and leapyth backe, for
elles, the ſcrybes and the phary

fytable. Though therfore ꝑ pre-
hemynēde and thyes place vnge-
uen vnto these mē in teachyng, yet
that notwithstandynge, I can-
not se nor perceyue, why vnlear-
ned men shulde be kepte awaye
specially from the gospelles, as
vnholy men from holy thynges
which gospelles were wryten &
taught aswell to the vnlearned,
as to the learned, to the Grekes
aswell to the men of Scythya, ꝙ
is to say, to men of one cōtrey,
asmoche as of another, to bonde
de men lykewyse, as to the free
men, to women asmoche as to
men, to the poore cōmynaltie, no
lesse then to the great kynges, &
noble prynces. That thyng wh-
ch is taught in ꝑ gospelles, per-
teyneth

teyneth regally and tenderly vnto all men/ and ꝑ also which christ promysed in theym belongeth lyke moche vnto all men/ & they be so wrapten and vnder suche a maner & facyon/ that they may be soner perceyued and vnderstande of an vnlearned man beyng vertuous/ and meke/ and louely/ then of an arrogant and proude pyloſopher/ it longeth to the Jewes/ and is they ꝓpertye/ to hyde & kepe close from the people they mysteries/ which the Jewes were beſyed and occupyed altogyther i shadowes. But the lyght of the gospell/ suffereth not to be thurste downe/ & kept vnder/ in ꝑ olde tyme/ and the preest entred in to the place/

of the temple called sancta sanctorū, but after ỹ in the death of
Luke. 23. Christ the vele of the temple was parted & rent in sonder, passage & entre is graūted to al mē to come euē to chryste hym selfe, whiche is ỹ very sanctus sanctorū, ỹ is to say, most holy of al holyes, the sanctifyer & maker holy of al mē, & chryst lyfted vp from the earth draweth all thyngs to hym self, which coueteth & desyreth to saue all men. They crye out & say, It is a shamefull worke and nothyng semely, yf a woman or a wāman, do speke of holy letters, but yf I had leuer here a certeyne yonge women speakyng of Chryst, then certeyn of those, which in ỹ opynyon of ỹ comen

peo

people be taken for great mas-
sters & doctours / why be we not
so pugelent then the Jewes. They Luke
suffered christ beyng but a chyld the. 3.
to answere / and oppose in y
myddes of y doctours whom as
yet they thought not / or deemed
any poynte of the godhed / to be
in hym, he also blameth and re- Marke
buketh his disciples which dyd the. 10.
forbede & wolde not suffre / chyl- chap.
dren to come vnto hym. For vn-
to suche (sayth he) belongeth the
kyngdome of heuen / Let not ther-
fore be kepe away chyldren and
lytle ones / from the redynge of
the gospell / perauenture Jesus
wyll vouchesalue and be conten-
ted to take them also & embra-
ce them in his armes & to touche

them with his holy handes and
to blesse them. This tender age
of chyldhode longe ẏ thankfull
Jo.the 12.cha. longe. Oſãna in excelſis, to our
(¶) at 21.cha. lorde/ where as the Phariſeys
byd backbyte hym & ſpeke euyll
of hym, of this ſorte/ Chryſt chy-
ſe he dyſcyples and ſcolers of ẏ
Euangely e phyloſophye/ wych
che were not only fyſchers/ vn-
learned/ and ẏ knewe no letters
of ẏ boke, but alſo ſom what ſlo-
we and dulle of nature, whiche
chynge is pleyne and euydẽt/ by
many argumentes and tokens/
whiche be founde in the hyſtory
of the goſpell/ for theſe chyldren
Chryſte gyueth thankes to his
mat.11 father fayenge. I prayſe ẏ god
of heuẽ and erthe, becauſe thou
haſt

hath hyd̄e theſe thynges from
the wyſe and prudent men/ and
hath dyſcloſed and opened them
vnto chyldꝛe & babes, that is to
ſay/ vnto fooles as the worlde
dothe iudge them/ Often tymes
they whiche be moſte deſpyſed &
leaſt ſet by of the worlde, be moſt
ſet by and in hygheſt price afore
Chꝛyſte/ & they whome ỹ worlde
abiecteth and taketh for moſt
vnlyke vnto Chꝛyſte be moſt ỹ
bles of all/ of whom ſaynt Paul
ſpeaketh wꝛytynge to the Ro
maynes/ they were made vayne
& were deceyued i theyꝛ thoughꝛ
tes and Jmagynacyõs/ & theyꝛ
folyſhe hertꝛ were made darke/
and blynded/ and ſayenge them
ſelfe to be wyſe/ they proued and

The.i. chap.

were

were made soles / and I do not
speke these thynges / because I
wolde take away from good do
ctours and teachers theyr auc-
tyte / or corage / gyue boldnes
to euery vyyote / and vnlearned
man / to chalenge and take vpon
hym / lesse the knowlege of y ho-
ly and mystycall scrypture / and
that they leauynge and scatyn-
ge to theyr owne wyttes / shulde
defyle and nothyng regarde y
doctours of the church / namely
ne wyldome hath his pryde / but
folysshnes and ignorance of vn
learned men / haue also a pryde
belongyng to it / no lesse arrogat
and presumptuous / the y other
1. Cor. iii. Paule dothe not suffre a woma
to speke in y congregacyon of the
chur

churche/not so moche as becau=
se of learnynge/ and he dothe re= 2 Thi.
buke women todeed, and burde= the 3.
ned with synnes/ alwayes lear= The 3
nynge/and neuer comynge no= cha.of
wher to the knowlege of ỳ 2 epi.
the trueth. Contrarywyse/ sayth to Ti.
Hierome in the epystle to Deme= In the
trias, erreth bothe hyrgynes epist.to
and wydowes/and wedded wy= to the
ues to ỳ redyng of holy scrypture Virgin
/and yet neuertheles complay= Deme=
neth / ỳ euery where vnmeete trias.
persones take vpon them ỳ pro=
fessyon of this scyence. This sy= The.1.
ence (sayth he) the babblynge of chap.
wyfe / and this the dotynge of=
de man / this also the sophyster
full of wordes and this all men to 2.
taken vpon them/ mangled and
teaten

learen / a teachen it before that
they learne it, and so farre I do
dysproue this arrogaunt and pre-
sumptuous profession of p scrip-
ture of god, in a laye man: that
also me semeth / that it is not to
be suffered / nor to be abyden in
them that be learned. For what
more presumpcyon can there be
then that a mortall man do pro-
fesse hym selfe, to be a teacher of
godly thyng? / But lykewyse as
it is a poynte of presumpcyon /
agaynst mekenes / yea in those
haue learnynge / to blurpe and
take vpon them / to be teachers
hereof / so in my iudgement, there
is no mā but he ought to be suf-
fered / sobrely, & deuoutly to lec-
che in esperyall those thynges /

which

whiche amendeth and maketh a
mannes lyuynge the better / And
where as in these gardeynes of
swyche, dyuers kyndes of flow
ers and dayntyes do growe and
growe: Let euery man gather a
poke out therof that whiche is
good for hymselfe. Here coulde
what maner herars Christ him
self had, was it not a multytude
gathered of all sortes, in the whi
che were blynde, lame, beggers,
olde gatherers, Cappeynes of
warre, archyers, women and
chyldren? Nowe shall he be greued by
his wordes be redde of suche of
whome he was contented to be
herde when he dyd speake vpon
felde? By my counsell and aduy
se, the ploughman and husband

man of the countree shall rede
Scripture, the carpenter, & sumy-
ther masen, yea & barbores also,
and bawdes shall reade it, and
to be shorte, & Turkes also shall
reade it, yf Christe dyd not kepe
suche away fro his owne voyce,
I will not stoppe them & kepe
them awaye from his bokes.
How can any man tell, whether
that thynge may chaūce to these
persones above rehersed, which
happened to the gelded emonge
the bokes of the olde testament,
peraduenture there be some, fro
whiche there is cause why ye vn-
learned men myghte be kepte a
waye. Suche be the prophecyes
of Ezechiel, and the Cantycles or
songe of the spouses, & almoste
all

Actes, the. 8. chapi.

of the bokes of p̄ olde testamēt
because in them oftentymes p̄
reader is offended, either with p̄
ignorāce, which appereth for mā-
ifestly the, or ells knowyng y hot
iudgynge to gyther, and agree-
ynge with it selfe. For ells the rea-
der herby not a lytle troubled with
the darknes & obscuritie which
is in them, moche lyke to y dat
bones of rebels. And yet for all
that wyll I not forbyd any in
the readyng of them, for ar the
leste wyse, this pȳket y readers
shall get therby, that they shall
come the more instructe, and re-
dyly prepared, to the sermones
which be made in the churche,
and they shall be the more wyl-
lyng & glad to here those thyngs

of the preacher, wherof they haue some knowledge before; & they shall the soner & the more easely perceyue the thynges, wherof they haue taken some maner of taste & felynge before tyme. But in the bokes of the Gospels, the wysdome of god, doeth so meruelously dempt & bryng it selfe downe vnto the capacitie yea of the moost lowe persons, þ there can no man be so vnlerned, but he may be apte to learne and be taught this Philosophy of the Gospelles. Let hym onely haue his mynde, (be it neuer so rude and ignorannt) symple, pure, and voyde from all suche cares & desires, wherwith mabeth those, yea that be moost connynge, vn-

apt,

apte, and nothynge mete to be
taught this lernyng of our may
ster Chryste. The learned man,
before that he do take the Gos-
pell, take in to his hãde, let hym
prepare and make hym redy to
the redyng therof, with some ly-
tle prayer. Let hym pray to Je-
sus, whiche of his great good-
nes dyed, yea, for the moost vyle
wrecches & caytyues whiche be
amonge men: wyll vouchesaue
to graunte to hym his spirite,
whiche spirite resteth not, but
vpon the humble and meke per-
son, and hym that feareth & dre-
deth his wordes / & he, conuer-
ted, bolded, & strengthed with
these wordes of saynt James,
(he that nedeth wysdome, lette

The. i. chap.

hym vnto and delyre the of goddy
ughth gyueth bountefully to all
men, nor vpbraideth any man lest
hym. Lyke wyse the prophete Dauid
the wryter of the Psalmes. Psalm
119. Lorde, open myne eyes, and I shall
consydre the meruayles of thy
lawe. And this folowynge also
Lorde, I am thy seruaunt, gyue
me vnderstandyng, that I may
vnderstande thy testymonyes.
And afterwarde lest hym haue
to none other thynge to thynke
for, of hymselfe, but that he
may be amended & become better
than hym selfe was before, yf he
be combred with ignoraũce, let
hym watche & take hede, yf any
lyght of knowlege & vnderstan-
dyng may shyne and appere vn-
to hym where vnto, yf he be

vexed

bered and troubled in his mynde
with hatred or enuye, yf he be
holden and dyseased with leche-
ry, couetousnes, ambycyon,
and desyre of honoure, or any
other sycknesse or disease of
the mynde: let hym here (that
is to saye) in the Gospell boke,
seke for the remedye, and he
shall fynde it. If any man do
mourne, and be heuy and sad:
de clette hym herehense seke a
swagemente of his sorowe and
heuynesse, and he shall departe
hense more cherefull and merry.
If any man be in doubte, and
in a perplexitie, he shall no where
fynde neyther better counsell
nor more plentyfully then here.
If any man be tempted, and

is in despaire, let him fetche his succour and defence at the Gospell. Moreouer any man that is for right wyfenes here he shall haue of the most pure & clene spryng of the whiche who so euer shall drynke, it shall be made in hym a spryng of water, spryngyng & leapyng vp in to euerlastyng lyfe, and he shall not thurst any more for the waters, whiche be taken vp out of the worme and broken cesternes, and whiche be troubled with the fete of all the beastes of the erthe. Yf any man shall be hungery, and desyre to eate of lyuely meate: here is the bread that came downe from heuen, of the whiche bread who soeuer shal eate, he shall become

Iohan the. 4. chapi.

Esaye.

Iohñ the. 6.

lusty

lusty and stronge in Christe, vntyll he growe vp vnto a perfect man, accordyng to the measure of age in whiche is the fulnes of Christe. Here is that spryng of Paradyse, out of the whiche rnneth foure ryuers, waterynge all the face of the erthe. Here is the breade of goddes worde, wherwith Jesus, yea now these dayes refresheth & feedeth ỹ multytude of all sortes, ỹ comen vnto hym, and cleuen to hym in the wyldernes and desert places. I knowe well ynoughe that it is the duetie of the pastours, & belongeth to theym, to take this bread after it is broke of Christ, & delyuered to theym & to deale it abrode to ỹ people. But what

Ephes. the. 4. chapi.

Genesis ỹ. 2.

Math. the. 15. chap.

Math: the. 15.

yf the paſtours be ſlacke and do
nat their dutie / what yf they
Gene. 26. be turned into wolfes and deuou-
ryng to them to dygge the pyt-
tes and welles, and do draw vp
out of them the lyquor of he-
uenly doctryne, & teache it vn-
to the people, leaſte they do dye
Gene. 26. for thurſte in deſerte. But what
yf the herdes men be tuches in
to Philyſtyans, and do ſtoppe
the vaynes of the freſhe ryuer
ynge water, by caſtyng raſche
in to them? what ſhall then
the people do? Verely, they ſhall
beſeche, and call for the helpe
of Jeſu, whiche is the hed and
chyef of all the paſtours. He ly-
ueth yet, and hath not forſaken
and gyuen ouer the care of his
flocke.

flocke. He yt he be called vp-
pon, and deyred by the comen
prayers of his owne seruaun-
tes, shall do that, whiche he
promyseth by the Prophete Eze-
chiel. Loo, I my self shall fe-
de my shepe, and I shall vysyte
them, euen as the shepe-
herde vysyteth his flocke in the
daye, whenne he shall be in the
myddes of his shepe, whiche
were spacyed and scattered a-
broode, and suche other chan-
ges whiche folowe accordynge
to the same sentence in the same
Prophete. The vnlearned men
be the shepe, but they be reas-
sonable shepe, and of these shepe,
be sometyme made pastours,
pres and sometyme it happeneth

The 24.

that the shepe is lyuyng than is the shepardo hym selfe. Wherfore, as it becometh not the laymen to rebell seditiously agaīst theyr prestes, leste ꝓ order might be troubled, whiche saint Paule wylleth to be in the misticall body of Christ (which is the churche) so it becometh not, nor it is mete that the prestes do exercise & vse tranny vpon their flockes for els, if any sedition and shake be, it is to be imputed to the prestes, as of whom it is all longe. Therfore as ofte as the pastors done theyr duetie: they ought to be herde reuerently as aungels and messangers of god, by the mouthes of whome, Christe doth speke vnto vs. But yf they

teache

teachyth vs not faythfully & truely: yet must that be pyked out of theyr teachyng whiche is good/ yf any good thynge be mengled amonge. But yf eyther they be slacke & do not theyr duetye, or els teache vs suche thyng/ whyche be clene contrary to the Gospell: or els if at any tyme by occasyon we haue no teacher: let euery man fede and norysshe his owne mynde w̄ priuate redynge of the Gospell. Let euery man drawe vp somwhat oute of the fyrynges of the fauyoure, for hymselfe to drynke. Let euery man take some cantell of these holy loues: wherwith he may contente and fylle his hungery mynde. The spirite of Jesu shal

Esaye. the. 12. chapi.

not be sayenge or wantenge nor
to any one man, purpoſenge &
goynge about suche a thinge in
Mathe. 18. his name whiche promysed yt he
woulde be present as ofte as two
persons were gathered in the
In the name of hym of hys type thou-
name of sande shulde come to gyther in
hym or eltes i Dayne, yf they wyll not come to-
ther in the name of Jesus. Yet
Dayne, alt though those comynge together under
though they were none other thynge, but only the
were honour of theyr lorde, a vaylan-
type thou- tynge herby. Some man peraduen-
sande. ture wyll say vnto me, how is
it lawde thynge to assemble and
how one spirite from another, sy-
the the angels & messangers of
2. Cor. xi. god can do other wyse, chaunge
they m

theym selfe in to the deyonesse lyn
kynges of the aungels of light. I
graūt this to be true, & therfore
I wold not y^t any mans iudge
ment be hed hyngē to ouer all the
Nu yet neuertheles, the fyrst &
moste certayne token wherby a
ny man may iudge of the testi
mony & recorde of his owne con
science, y^t nexte is the agreement of
hys scripture & lyfe of Christe, & to
make the shorte, there be certeyne
thynges in scripture so playne, y^t
no man nede to doubt in theym
os to require an interpretour, & de
clarer of the, & yet in suche thyn
ges be they most greued & displea
sed, which haue gyuen theselfe
wholly to the worlde, & that for
none other cause, but that suche

thynges

[illegible]
[illegible]
[illegible]

therfore they coulde not abyde
nor suffre the lyght of the truthe
of the gospell: by ꝑ whiche they
perceyued that ꝑ cloke of theyr
ypocrysie shulde be clene dryuē
away. Suche maner of men, yf
they appere openly & euydently
to be past amendement: Howe
moche they oughte to be regar-
ded and sette by, Christe he-
reth vs well ynough in the gos
pell. Suffre you(sayth he)them,
they be blynde guydes of the
blynde. For so the Christe dothe
not shut or locke the storehouse
of his scryptures from any well
disposed man, (all thoughe he
be a swyneherde) whiche in the
olde tyme, gaue the spyryte of
prophecy to the herdesmen. Let

all these therfore which goue a-
bout to get the christyan philo-
sophy & wysdome: occupy them
selfe in the bokes of Christ. And
yf̄ it frame wel, & go forwarde
with ȳ, ȳ thou spede of thy pur-
pose, gyue thankes vnto god/
but & yf̄ thou spede not, do not
therfore let thy herte fayle the
Luke, the.11. forthwith: but seke, aske, and
knocke/it shal chaūce the, when
thou seke̅st, to fynde/ and when
thou doste aske, it shal be gyuen
Apoca lip.ȳ.5 to the/& when thou knocke̅st, he
shal open to the, which hath the
key wherwith he dothe so open
that no man can shut, & so shut-
teth, that no man can open. If
there be any thyng whiche thou
doste not vnderstāde or perceyue,
aske

ake counsell of thy neighbour/ peraduenture the holy ghoste shall speke to the by thy neyghboure/ whyche ghoste is wont to graffe or plante hym selfe in to the myndes of men / many diuers wayes. Loke that thou haue holynesse ioyned with thy desyre of knowledge / for there be in the a holy curyosyte and a curyouse holynesse / but beware of boldnes and presumpcyon. Use not to hasty in beleuynge / that thou haste the true knowledge / nor by the reasone that thou arte in suche a beleefe / be thou stubberne in thyne owne opynyon. Whatsoeuer thou doste reade / vnderstande / embrace it / and holde it faste / by

Socrates.

serche

ſerche forthe, it is ſuffycyent for
the to beleue that there is the bo
dy of our lorde / howe the ſone
is a perſon dyuers from the fa-
ther, and yet the nature of them
both is all one: do not thou ſer-
che, it is ſufficient and ynough
for the to beleue that the father,
the ſone, and the holye ghoſte
be three perſons, and yet but one
god. But of this thynge in elpes
ſhall thou muſt bewarc, & take
hede, that thou do not allaye or
go about to wreſt the ſcrypture,
and make it agreynge to thy de-
ſyres and opynyons. But ap-
plye thou rather thyne opynyn-
ons and maner of lyuynge, and
ſhape them accordynge & agre-
ynge to the rule of holye ſcryp-

ture/for els, out of suche spryn-
ges and heades, spryngen out
frowardnes & stifnes of mayn-
teynynge a mannes owne opyn-
nyons, brawlynge, debate and
hatred, & moreouer there spryn-
gen and ryse herelyes, whyche
be the very venyme and poyson
bothe of the faythe, and also of
the concorde and agrement whi-
che oughte to be amonge chry-
stenmen. And yet for all this
vnlearned men ought not to be
kepte awaye from the bokes of
holy scrypture, because paduen-
ture some man takyng his occa-
syon by the redyng of scripture,
hath fallen in to errours. for yf
it so be, the defaite is not in the
readynge, but in the man selfe,

For

Nor it was not forboden in tymes past, that the gospell shuld be red in the churche, because ỹ the heretykes in olde tyme toke the occasyon & the sede of theyr errours out of the gospell mysvnderstand. Nor the bees be not therfore kepte awaye from the flowres, because that the spyder sucketh out poyson of them otherwhyles. Let euery man therfore reade the gospels / but he that desyreth and wylleth to take profet by the readynge of theym: let hym reade sobetly, let hym reade, and not recheles ly, as yf he wolde reade an hystorye of any man, whiche dyd nothynge apperteyne, or belonge to hym: but lette hym

reade here w̄ great desyre, with good attencion, and also contynually as a holy and deuout scholer of Christ, let hym folow hym by all his steppes, where soeuer he go. Let hym marke and take hede what he doothe, what he speaketh, let hym consydre serche and labour for the perceyuyng of eche thynge, so doynge, he shal fynde in this symple, homely, and rude scripture, the poly cy of the heuenly wysdom which can not be spoken or expressed: he shall se in this folysshnes of god (yf a man may so say) thoughe it appere at the fyrst syght neuer so vyle and lytle to be set by: that thyng which exceedeth & passeth farre all the wysdome

of

ofmen, be it neuer so hyghe, or
mercyable. And there is no
thynge olde in these bokes, but
it appertayneth and belongeth
to euery one of vs. There is no-
thyng which we rede to be done
in these bokes: but ye selfe same
thynge is done dayly in our ly-
uynge, in dede more closely nor
so easy to be lerned: but forsothe
more verely and truely. Christe Mat. 2.
is borne amonge vs, yea in vs
selues, and there wante not Ye-
rodes, which goue about to kyll
hym, when he is yet but yonge,
and tender, & in a maner a sucke-
lynge in vs. Christe also gro-
weth and encreaseth in vs as it
were by degrees frome one age
to another. Christe also dayly

healeth all maner of syckenesse & dyseases, so that a man with sure truste doo desyre helpe of hym. He dothe not repell or put
Math. the. 8. backe those whiche be leprouse,
Luke, the. 8. nor yet those which be combred and hered of wycked spyrytes, nor those whiche be vnclene by the flure of blode, nor the halte,
Math. the. 15. nor the blynde. There is no byce of the mynde so fylthy, so abhomynable, or so incurable: but he dothe rydde and delyuer vs frome it: yf we do say vnto hym
Luke, the. 18. frome the herte, Jesu the sone
Math. the. 8. of Dauyd haue mercy and pytye vpon me / and also lorde, yf thou wylte, thou mayste make me clene. yea, and moreouer, he rayseth dead men agayne to lyfe.

lyfe. He teacheth, he feareth, he threatneth, he speaketh fayre, and he comforteth vs. And he hathe euen nowe a dayes also certayne Iewes whiche cannot suffre they Moyses to be vsed had in honour and regarde by the reason of the great lyght of hym. He hath also these dayes bothe scribes and Pharyseys, whiche lyen in awayte, and gone about to dystroy hym. And wolde god there were no mo but two suche Bysshoppes, as were Annas and Cayphas. He hath also some suche as Iudas was, whiche do sell his moost blode in his membres for money / yea, and there lacketh not

not nowe a dayes Pylate & the
vngracyous compayne, belon-
gyng to hym: by whome Christ
is scourged, spyt vpon, and cru-
cyfyed. And yet in the meane se-
son he hath his lytle flocke whi-
che hageth vpon hym, in whom
they put all theyr trust. He hath
loue whiche do saye, maysters
whether shall we go: thou haste
ye wordes of lyfe in the. In this
matter of Philosophy and wyse-
dome, it shall be profytable for
all men to occupy them selfe, be
they neuer so moche vnlearned.
To those whiche soberly and de-
uoutly be occupyed in the study
herof: shall not wante the oure-
tement of the holy ghoste, whi-
che shall instructe & teache them

Luke the. 12.

Johan the. 6.

Johan the. 2.

all

all suche thynges, whiche belon
gen to euerlastynge helthe, ac-
cordyng to the prophecy of Jo-
hel. I shall poure out of my spy-
rite vpon all flesshe, & all men
shall be taughte from aboue of
god hym selfe. Paule wyll not
that the spirite be forboden/ but
he wylleth that al men myghte
prophesye. Moyses, when ye
was delyred to forbyd Eldad &
Medad, y they shulde not pro-
phesy: made answere & sayde,
Who may graunt, or wolde to
god that all the people couldе
prophecy, & that the lorde wolde
gyue vnto theym his spyrite.
Some men thynken it a greate
and abhominable synne, yf the
scripture were translated and

The. 2

1. Cor. 14.

Numer. xi.

turned

turned in to the frenche or Englysshe tonge. But ye Euangelystes were not afrayde to wryte that in ye Greke tonge, which Christ spake in the Hebrewe. Now the Latyne men haue not feared to translate that whiche the Apostles spake, in to the Latyn tonge. Nor yet sayne Hierome feared any thynge, to translate the holy lettres and scryptures, in to the language of the people in Walmatia. And yf truely loued and desyre, that they were translate in to all maner of languages. Christe wolde, that his phylosophye shulde be spred aboue to the vttermoste that may be. He suffred death for all men, he desyreth to be knowen of all men.

Marke the last

men. That it maye so be, this shal helpe very wel yf eyther his scryptures be turned in to al languages of nacyons, or els that it were brought to passe by the helpe and prouysyon of kynges & pryncys that the thre tonges, (in the whiche moste specyally a godly philosophy is wryten,) were learned of all peoples. If the industrye and polycye of the rulers of the Romayns were able to bringe to passe, within few yeres that the frenchmen, the Almaynes, the Spanyardes, the Affrycanes, the Aegyptyans, the people of Asia, the people of Cilicia, the Jewes dyd speake bothe Latyne, and Greke/yea, and that comenly

and

and al this for none other cause but that by the meanes of their languages so comonly knowen, their impery myght ꝑ more easely be inlarged and increased/ whiche impyre, for all ꝑ could not contynue very longe, howe moche more is it accordyuge & mete for vs to prouyde, that the impery of Christe whiche shall contynue without ende, may be enlarged & stretched in lengthe throughout all regyons & countreys of the worlde: whiche empyre of Christe we se now meruailously diminished & brought in to a narowe rowme/ what is the cause therof, I can not tell: but onely because, (as I do suspecte & iudge) there be certeyns men,

men, which had leuer them ſelfe
before the preteri of Chriſte and
the loſſe of his name, to haue a
worldly kyngdome and rule in
a ſtreyt and narow corner of the
worlde: then that Chryſte hym
ſelfe ſhulde reygne, and rule ouer
the whole worlde. But of this
matter, peraqueuture we ſhall
fynde another tyme more mete
to ſpeake. Now to contynue &
holde on to ſpeake of that wher-
of I haue begon; no by ſhulde it
ſeme or be thoughte not accor-
dynge or ſemely, for any man to
ſounde or ſpeake the Goſpell in
his owne natyue language whi-
che he doth vnderſtande, and in
whiche he was borne & brought
vp, that is to ſaye, the Frenche

man in the frenche tonge, the
Englysshe man in ỹ Englysshe
tonge, the Duche man in Dut-
che, the man of Jude, in thate
countrey language. Alle thyn-
ke it is more vnfemely, or rather
more folysshe maner, that lerne
ned men & women do mumble
vp theyr Psalmes & Pater nos
ter in Latyn after the maner &
lykenes of popyngayes, that is
to say, nothyng vnderstandyng
what it is that they do saye. In
derynge of the same oppynyon &
mynde, whiche saynt Hierome
was of, wolde reioyse so moche
the more, & be glad for the glo-
ry of the crosse, & wolde thynke
it a meruaylous great royalte,
and in a maner a tryumphe, yf
it

ſi were ſo comenly ſpoken of, of
all maner men in all maner lan-
guages / that ỹ ploughman had
dyche ỹ plough / dyd ſynge ſom
what of the myſtycall Pſalmes
in his owne mother tonge / yea
and ỹ the weuer ſytting at his
worke, dyd ſynge ſom what of ỹ
goſpell, for his ſolace & conforte
in his labours / & moreouer ỹ
maiſter of ỹ ſhyp, ſytting faſt at
ỹ ſterne, do ſynge alſo ſom what
of ỹ ſame / & for to make an ende
ỹ ſhrewdeſt wyfe, when ſhe ſyt-
teth at her dyſtaffe, haue ſome
compaynyon, or kynnel woman
nere vnto her, whiche doth reas-
de and reherſe ſom what hereof
vnto her. no ho was father a-
boue ſtome the myſteryes of the

prophetes, or as a man wolde thynke more vnmete for theym, then ỳ gelded man of the quene Candace, which was norysshed and broughte vp in the quenes palace, and all togyther gyuen to suche lecherye and pleasures whiche belonged to be done vnto a woman/ and last of all, beynge a man of Ethiopia, their ỳ whyche nacyon there is almoste none more effeminate or gyuen to wanton pleasures: And yet for al this, whyles this delycate person is caryed in a charyot, he readeth ỳ prophecy which Esay made of Christe. He vnderstode not the sense & meanynge of the scrypture, for he was an hethen man, and also vnlearned/ & yet

The 53.

all

all this notwithstandynge, be-
cause he dyd reade with a good
mynde & purpose: sodenly there
was sent vnto hym Philyp, to
be an interpreter & declarer of ȳ
scrypture vnto hym/and so that
effemynate gelded man was tur
ned into a stronge man. He was
baptysed in the water, & the blac
ke murryon is clothed with the
white fleece of ȳ lambe inmaculat,
& sodeynly is made of ȳ seruaut
of the hethen quene, the seruaut
of Jesu Christe. But that we se
we a dayes so many chrystē
men, whiche be so ignorannte,
that they haue not moche more
knowlege and vnderstandynge
of ȳ chrystyan phylosophy, then
they haue whiche were neuer

chrystened, and be furthest a-
waye frome the chrystyan pro-
fessyon, in my iudgemente. A
greate parte of it, is longe of
the prestes. And me thynketh I
se a way, wherby it may be brou
ghte to passe, that herafter we
shuld haue men, somwhat mete
mete for the readynge of holye
scrypture/and that way is this.
yf the summe of the chrystyan
faythe and doctrynie were pure-
ly purpoled and declared vnto
the christen people, with playne
and clere shoznes, and learned
symplycytie and playnes. And
least that throughe the defaulte
of ỹ prechers, any thyng myght
be depraued and chaũged from
the very tryght truthe, I wolde
that

ꝑ there were a lytle boke made
by suche men which were bothe
learned, & also vertuous / wher-
the boke shulde be redde and re-
herced to the people, by ꝑ mouth
of the preest. And this boke, I
wolde haue made and gathered
out, not of the podels of mens
inuentynges, but out of the pure
sprynges of the Gospelles, and
the Epystles of the Apostels,
and of the Symbole or Credey
vohiche, whether the Apostles
made or not, I can not tell sur-
ely: But this doubtlesse, it is
verey lyke vnto the maiestye and
puretye of the speakynge wher-
with the Apostels dyd vse. This
(as I thynke) myght be don ve-
ry well in ꝑ Easter holy dayes,

as in a conuenyente
season therfore. And this thyng
(I reken) shulde be better, then
to moue and styre the people to
to wode laughynge with folysshe
pea and somtyme with bawdy
vnclenly iestes & scoffes/ whiche
maner of prechyng, I wote not
what wycked spyryt and deuyll
hath brought in to the churches.
For albeit, that the people be to
be kepte from goynge awaye, &
also somtyme to be styred but
quickened by some thing which
may be pleasaūt to them for the
care: yet to styre them to laugh
ter with suche trifles and bour-
des, it belongeth to iesters and
scoffers, and not to preachers &
doctours. And furthermore, we
thynke

thynke this thynge also wolde
helpe and be profytable to the
purpose whiche I spake of. yf
those whiche were baptysed in
theyr chyldhod when they come
to the age of dyscrecyon, were
commaunded to be presente at
suche sermons, wherin it shulde
be declared playnly vnto them,
what is conteyned in the profes-
syon of baptysme/ & afterwarde
were dylygently examyned echo
of them by hym selfe, of honest &
vertuous men, whether they vn-
derstode wel & remembred suche
thynges, whiche the preest had
taught theym. And yf it shall be
founde and perceyued, that they
vnderstand and remembre well
ynough: let them be asked whe-

ther they ratifie & be cõtent wt thy
pmes, which they, godfathers
& godmothers made in their na
me & behalfe whē they were bap
tised / & if they say yea ther to, then
is ỳ professiō be openly confirmed,
when all be gathered togyther,
which be of one age, & ỳ in godly
& sobre fashiō & ceremonies
mete, chaste, earnest, & solēpne &
such as be seruely & accordyng
to ỳ profession, then the whiche
profession there can not be ony
more holy or more stronge. For
what other thynges be all other
professyons ordeyned by men, but
onely ymages and lykenesses of
this moste holy profession? The
monkes, freres, & other arrogā
ous men, knowē ỳ way to make
the

ꝑ people by reason of theyr cere-
monyes whiche be but counte-
fayt, to lyue wel & to let by theyr
profeſſyon, and they playe theyr
partes ſo otherwhyles, that ꝑ le-
wes on dyuers ſorte, the in to we-
pyng. How muche more is it ſe-
ruyent & accordyng to do that
thyng, in this moſt holy & moſte
relygyous profeſſyon, in ꝑ which
we pleſe our ſelfe to become ſer-
uauntes not to any man, but to
Chriſte, & were to obſerue & ke-
pe ꝑ rule not of Frances, or Be-
nedict, but ꝑ rule of the goſpell.
By this meanes it myght be don
ꝑ yonge men ſhuld preyue
what is theyr dutty to be don to
theyr lord & capitayn, & by what
ſeruyes & exercyſes they ſhulde
attayn
labour

labour & endeuour them selfe to come vnto true holynes. And in the meane season, the olde men also shulde call to theyr remembraunce howe many maner of wayes they haue swarued from theyr promesse & vowes. There be nowe a dayes, certeyne interludes and pageauntes played in certeyne churches, whiche I do not vtterly dyspalowe, of the Resurrection of Chryste, of his Ascencyon and goynge vp to heuen, of the sendynge of the holy ghost. But what a goodly and a royall syght wolde it be, to here ỹ voyces of so many yong men, dedycatynge and gyuyng them selfe wholly to Jesu Christe: of so many yonge souldyars, swe-

rynge

ynge to do and fulfyll his com
maundementes, forlakyng and
renouncynge this worlde/ wy-
che is all set in wyckednes, ab- Ihon.
turynge, and vttetlye defyenge
the deuyll with all his pompes,
all his plealures, and all his
workes/what a lyght were it to
se new Chriſtes, that is to say, a
multytude of perſones, berynge the
badge and token of theyr capy-
tayne in theyr foreheades/to se a
flocke of perſons clothed in whi
te, comynge forthe from ỹ holy
lauacre and bathe. To here alſo
the voyce of all the other multy-
tude, ſhowtynge for gladnes, & ſpeakynge luckye wordes, and
wyſſhynge good to theſe yonge
ſouldyars of Chriſt: I wolde ha
ue

I wolde haue these thynges so
done openly, that they shulde in ye mes
netyme nothyng ye lesse be caus
ghte & instructed vnto what they
come from their cradels, both
pryuely & openly in ye doctryne
of Christe, almoche as may be.
Which thynges that I haue spo
ken of, shalde be by so moche the
more of auctorite, and the more
regarded, yf they were done by
the bysshoppes them selfe, and
by parysshe prestes or hyred sa
fragans. Yf these thynges were
don so as they ought to be don,
eyther I am begyled & decey
or els we shulde haue more true
& perfecte chrysten men then we
haue nowe. But here ryseth two
doubtes. Fyrst, because it appe
reth

reth ꝑ by this meanes they shuld
be twyse baptysed, which is not
lawfull. Secondarely, because
in this coprydy least some of them
when they shal here what belon-
geth to they ꝓfessyon, will
not peraduenture approue & al-
lowe that which was done by ꝑ
godfathers and godmothers in
they name & behalfe. The lyke
of these two doubtes, is easely
put away, yi these thynges be
so done ꝙ they be nothynge els,
but a certeyne ꝓfessynge and
resemblaunce to bryng vs in re-
membraūce of our baptysme ta-
ken before, in lyke maner it is,
when we be sprynkled with ho-
ly water dayly. The solucyon of
ꝑ seconde doubt is more harde,

but

but all the meanes and polycies must be vsed and attempted, to the entent ỹ no man starr backe from the fyrst promesse made by theyr godfathers, and godmothers. And yf it so be, that by no meanes it can be obteygned of them, to stande by the same: peradventure it shall be expedyent and profytable, that no man be compelled or cõstrayned therto, but to be lefte to his owne mynde, vntyll ỹ tyme that he repent hym selfe and waxe more wyse, & not to be put to any other punysshemẽt in the meane season: but onely that he be kept awaye from receyuyng the body of our lorde, and ỹ other sacramentes. but let hym not be shut out frõ

the

the masses, nor from ꝑ sermõs. And also I wolde haue euery where, men carye lytle bokes a-bout w̄ them; whych were made of ꝑ chrystyan philosophy/in the whiche bokes I wolde ꝑ Christ shulde be descrybed & set forthe, not clowded or made darke w̄ ce remonyes moche lyke vnto the ceremonyes of the Jewes: nor yet ꝑ imagynacyons & decrees, and ordenaunces of men, & fy-nally not ryg orous and sharpe, but euyn as he is gentle and lo-uely. So ho soeuer shall be tau-ghte & brought vp with suche rudymentes and lessons before, shall not come vtterly rude and ignorant vnto the readynge of the bokes of holy scripture. But

now a dayes, there be many of fyfty yeres olde, which knowen not what they promyſed in bapteſme: nor yet had euer any maner of knowledge, or wyſt what the artycles of ỹ fayth do meane, or what ỹ Pater noſter, or what the ſacramentes of the churche. That it is ſo, as I do ſaye, we do perceyue by the familyer cõmunycacyon whiche we haue wt ſuche otherwhyles, & ſomtyme by the ſecrete and pryuy confeſſyons. But this that foloweth, is moche more to be ſorowed, that the more parte of vs, whiche be preeſtes, be ſuche ones that we neuer haue conſydered ſadly and earneſtlye with oure ſelfe, what it is to be truely a

Eſay. 56.

chryſten

chrysten man. We be chrysten men by tytle and name, by cu-stomes, and ceremonyes outwardly, more then inwardly in the herte and mynde. And other for lacke of connynge & knowledge, we haue nothynge to teache the people / or els, beynge corrupte with worldly affectyons & delyres, we do our owne busynes, rather then the busynes of Jesu Christe. We seke our owne aduauntage and honour, moche rather than the lucre and glorye of Jesu Chryste. And what meruayle is it then, yf the people do contynue and abyde in darkenes, when they also be so full of obscurytye and darkenes / whiche ought to be

Mathe. the .5. the lyght of the worlde, when they knowe nothynge of godly wysdome, whome it were mete to be the salte of the erthe, when they be blynde, whiche ought to be the candell gyuynge lyght to the hole house, when they be all drowned in fylthy desyre of lucre & pleasures, which ought to be the cytie, set vpon an hyghe hyll, to shewe the ryght waye to those whiche wander out of it. And wolde god, there were not so many as there be, by whome the sayeng of Esay the prophet may be truely sayd and spoken. All ỹ ouerseers and watchemen of Israhell be all blynde, they haue no knowlege, euery one of them beyng dumbe doggs whi-

Esay, the. 56.

che

che can not barke, seynge vanytyes and tryfles, slepyng and lo tyng dreames, and the dogges withoute any shame, can neuer be full and haue ynoughe. The shepeherdes them selfe be ignoraunt and without perceyuyng and vnderstandynge. They be al turned aside in to theyr owne way, euery one of theym to his owne couetousnes, from ỳ fyrst to the last. And also the sayenge of Hieremy, My people is made an vngracyous & vndone flock, theyr herdesmen haue seduced & begyled and led them out of the ryght way. And Ezechyel ỳ pro- Ezechiel ỳ.33.
phete cryeth out & rebuketh largely and boldly suche shepeherdes, which be turned in to wol-

ues, whiche keping they ye owne
selues: scatereth abrode & flee-
eth & teareth in pyeces the poꝛe
flocke. And oftentymes in ma-
ny other places of ỹ pꝛophetes,
there is complaynte made of the
herdesmen, beraule that the Ca
lamyties & harmes of the people
for the moste parte is longe of
zacha. xi. c. x. theym. ¶ ytnessynge zacharye
the pꝛophete. They shall be pu-
nyshed & suffre affliccio̅ beraule
they haue no pastour oꝛ herdes-
Job, the. xxxiii. man. Somtyme the synnes of
ỹ people deseruen it so that god
doth suffre an hypocrite to reyg-
ne & rule, & an ydoll in the stede
of a pastoure, when as saynte
Paule doeth say, they hate and
refuse holsome doctryne, & cal-
len

len ſuche teachers vnto theym, which may teache theym ſuche thynges that be rather pleaſaũt then holſom and profytable, hauynge theyr eares ytchyng & louynge to be tycled and clawed. Then god gyueth a mete couer for ſuche a pot (as it is ſayd in the parable) and it is brought to paſſe, accordyng to ỹ ſayeng of the prophet Oſee, ỹ lyke as the people be, ſuche is the preſte, for the flocke of the people, hathe among it mẽgled bothe wolues, fores, lybbardes, & other perylous and noyfull beaſts. But yet for the moſte parte the people be made of ſhepe. They be rude, and ignoraunt, ſymple, without learnynge/but yet they

The.2. to Thi mothe, the.4. chapi.

Oſee, the.4. chapi.

be profytable for ꝑ lorde, yt they be gouerned & ruled by the dylygent cure and takynge hede of a true & faythfull paſtour. Chriſte ſorowed for ꝑ ſtate of ſuche ſymple men / whiche Chriſte is the ſhepeherde, and wold that none of his flocke dyd peryſſhe, whiche ſought with moche paynes & labours the ſhepe whiche was ſtrayed & wandred away in to ꝑ hylles, and brought it agayn to the folde vpon his owne ſhoulders / for he, when he ſawe the great multitude of men, and alſo conſydered how they dyd nothyng vſe ꝑ offyce of paſtours, whiche then were preſtes, the ſcrybes and pharyſeys: he was ſtyred & moued with pyte & compaſſyon,

Matth. the. 15.

Luke, the. 15.

Matth, the. 13.

passyon, because they were in case lyke shepe that be scattered abrode and lefte alone, hauyng no pastour or herdesman. Happy be the people whome Jesus dothe bouchesalue to beholde & loke vpon. His beholdynge & lokyng vpon, is not ydle or without pfet. He hath not wytchyng or noysfull yes: but bryngynge helth and doyng good throughe the godly power of hym. He loked vpon Peter whiche had abiured hym, and forthwith Peter dyd repentaunce. And when he fyrst loked vpon Peter, by chaūgyng the name of hym: he betokened that he shulde be stronge & substancyall in faythe. He beheilde and loked vpon his dyscy-

Marke the.6. Mathe. the.9.

Luke, the.22. Johan. & fyrst. Marke the.6.

Luke, the.6.

Luke the. 6. ples in the hyll, and the heuenly doctryne cleued faste in theyr myndes. What shall we then do brethern? Let vs gyue dyligẽce, & indeuour our selfes, that we may be shepe/that is to say, layenge awaye all malyce, crafte, pryde, and wrathe/ (for there is none of these thynges and properteyes belongynge to shepe) and let vs busyly call vpon Iesus, whiche is moste good and mercyfull by our prayers: that he wyll vouchsalue to turne his eyes towardes vs, & loke vpon vs also. He is the good pastour, he wyll haue compassyon vpon vs, and outher he wyll sende suche workmen in to his corne, suche as shall be mete/yf we do

desyre

delyre that of the lorde and ow-
ner of the corne / as we reade in
the gospell of Mathewe, or els
he hym selfe wyll teache vs as
Marke the Euangelyste dothe
wryte. And he began (sayth he)
to teache them many thynges / &
not onely he dyd teache theym,
but also all that hole multytude
whiche the tyranny & cruelty of
the pharyseys dyd suffre to be fa-
mysshed & perysshe for lacke of
fode: he dyd fede w breade in the
desert & wyldernes. And he ceas-
seth not euen now a dayes also
to teache, yea & to fede also those
his seruauntes, whiche forsa-
kyng the cytyes & townes, wyll
folow hym in to desert & wylder
nes / he poured downe his spirye
plentefully

Mathe. the. 9. Marke the. 6.

Mathe. the. 15.

plentefully vnto his dyſcyples in the olde tyme paſte, and the hande and power of the lo2de is nothyng ſho2tned o2 made leſſe nowe, then it was then/no2 the ſtrength of his ſpy2yte decayeth o2 fayleth in ꝑ mynides of good & godly men. But that we may be wo2thy to receyue his ſpy2it, let vs do as the dyſcyples dyd in ꝑ olde tyme, when this ghoſte was ſent vnto them. Let vs go vp in to an high chãbze o2 lofte, that is to ſay, lyfte vp our mynides farre from the fylthy & vyle cares of the tranſyto2y thynges of this wo2lde, let vs agree one with another, & contynue w̄ one mynde, and one acco2de in p2aye2, yf we wyll that our deſy2es & p2ayers

Actes, & fy2ſt.

prayers be herde and graunted. Let oure sayenges be all one / let our myndes be all one, and let our purposes & endeuours be all one. Let vs aske in the name of Jesu, and our father in heuen wyll heare vs. But nowe a dayes with what debates, with what stryues, be ỹ christen people all in roze and in confusyon, & that contynually? There is no tranquylytie, quyetnes, or rest in any part. The temporall and worldly prynces maken mortal batayles & conflyctes, one with another / yea, & the heades and chyef rulers of the spyrytualtie also be wrapped and tangled in the troblesome busynes of warres. The cõmen people full of deadly

deadly hatred one towarde ano-
ther ruffleth and lyeth togyther
by the eares. Moreouer the pu-
rytie and perfectnes of the chry-
sten faythe, is many wayes cor-
rupted, the loue & peace of chry-
styan charytie, is broken & pul-
led asonder. I wyll not now ta-
ke vpon me to iudge & gyue sen-
tence eyther agaynst this parte
or that/but where euer debate &
stryfe is: there ꝑ deuyl is. Who
euer hath sene eyther more cru-
ell, or els more contynuall war-
res & batayles amonges the he-
then & vnchrysten people: then
we do se these certeyne yeres a-
monge chrysten men. As for the
causes of ꝑ warres, I wyll not
speake of at this tyme. When
was

was euer the shyp of the church so tossed with wawes: Why do we not serche for the the ordyna-
ry and prynsypal causes of all these myschyefes: that when we knowe the fountayn of these myschyefes, we may the more easely and the sooner fynde remedy for theym. I fynde in the scrypture of the Euangelystes wrytynge, that the shyp of the Apostels, was twyse in peryll & ieoperdy/ones in the nyght, when Jesus was absent, as we reade in ỹ.viii.chapiter of Mathewe. The shyp (sayeth he) was tossed with wawes in the myddes of the see. What meruayle, I pray you is it, that trouble and dysquyetnes rysen in ỹ churche

the.14 chapit. of that the.

yf

yf Chryste be not there present. As often tymes as the spyrytt of Chryste is absent: the spyrytt of the worlde do greuously tosse & vexe the shyp. Wherat meruayle is it, yf there be no holsome or profytable counsell: where there is so great darkenes, that they do not knowe Jesu when he cõmeth, and also be affrayd and amased, iudgyng hym to be some wycked & noyfull spyrytt: and where yf Jesu dyd not speake vnto them in ỹ voyce that they knew, & byd them be of good cõfort, they shuld in a maner haue dyed for feare. There shall ye reade ỹ Petre thynketh it more sure to be with Jesu in ỹ water, then in the shyp, beyng so in ieopardy.

Mathe. the. 14.

perdye. Let vs folow ỹ fayth of Peter: & Jesus returnyng by & by in to the shyp, shall allaye all the tempest, & cause it to cease. Agayn we reade in the. viii. chapytre of the same Euangelyste, that ỹ shyp was in peryll, when Chryste in dede was prouert, but in a depe slepe. For Marke sayeth, ỹ his head was layde vpon a pyllowe/ & sayeth furthermore (and that not for nought) ỹ this was done in the pumpe & hynder parte of ỹ shyp. Wylte thou here what ieopdy it is ỹ Chryste do slepe? There arose (sayth he) a great storme of wynde, which dyd dryue the wawes in to the shyp: so that ỹ shyp was fylled with water, or els (as Mathew

The. 8 chapit. of Mathew.

vellethy hyd & couered with the
wawes. It is an horyble wynd
and byrtyon, and the delyte of the
noure/it is a pestylent and perylo-
lous wynde, couetousnes, & de-
syre of ryches/it is a mysche-
uous wynde, the loue of pleasu-
res and suche other desyres of
worldly thynges. These wyn-
des styren & raysen vp all this
trouble/so that the wawes of
warre and stryfe, and dyscency-
on do flowe euen in to the chur-
che, and surrounde all. And not
the shyp onely in the whiche the
Apostels were, is in ieopertye
by the reason of these wyndes:
but also the other shyppes wh-
che folowed & accompanyed the
Marke the.4. shyp of Jesu/for Marke sayth,

And

And other shyppes were with
hym, what meaneth this slepe
of Jesu? Wolde god that he sle-
ped not so ofte in the myndes of
the prelates & pastours/which
haue the moste honourable pla-
ce of all the shyp/that is to say
in the puppe; where it is mete
and conuenyent that the shyp-
mayster be, to rule and ordre the
sterne. What meaneth the pyl-
lowe, layde vnder his hed? Is
not this he whiche sayde, The
sone of man hath not wherupon
to lay downe his hede. What is
this to say, hath not wherupon
to lay his hede? For lothe Chryste
had a place, wherin he dyd lod-
ge. And it is not vnlyke, but
that he had a bedde vnder hym

wherupon he dyd slepe. But he
whiche hathe nothynge in the
worlde wherin he trusteth & pas
teth his pleasure and comforte:
but all hole gyueth his dyligece
and watcheth in ỹ study delyte,
& loue of heuenly thynges? He
hath not wheron to rest his hed.
Oh what a softe pyllowe is it to
the ambycyous man; the great
honour whiche at the laste he
hathe obteyned & goten: eyther
by lawfull meanes, or vnlaw-
full/by hoke or croke (as they
say) what a pleasaũt pyllow is
it to hym that is couetous, & set-
teth by ryches: his substaũce at
home gayly well encreased and
stablysshed. All they whiche vse
and occupy theyr offyce so, that
they

they rule not to their owne ho-
nour or aduauntage: but to the
honour of god & welthe of their
subiectes: they whiche consyde
ren, that a Bysshoprych is a
worke and a busy labour / not a
reygne or a kyngdom: these me
haue not a pyllow, whiche may
prouoke them to slepe: but ra-
thers a ratle or a clapper, whiche
will not suffre any slepe to o-
uercome them. Now me se some
men so pleased and delyted, yea
I had almoste sayd, so dronken
with worldly prosperyte: that
they seme not to slepe vpo a pyl-
low, but vpon ỹ Mandragore,
(as it is sayde in the prouerbe).
Without doubte, herof is ca-
sed all this perylous tempest &

Paule
in the. 3
chapit.
to Ti-
mothe.
the. 2.
epistle.

trouble in the worlde: because Chryste doth slepe in vs. But in this so great ieopardy, which belongeth vnto vs all: what counsell, say you brethern? for the shepe maysters, be wonte to receyue and here any manes counsell, who soeuer he be, in great daungerous tempestes & stormes. Frome whence shulde we take counseyll, rather then of the gospell. Let vs not truste vnto our owne wyttes or strengthe, but mystrustynge our owne power and myght, let vs call and crye vpon Jesu, let vs contynually sounde and make noyse in his eares, let vs pluckе vpon hym, vntyll he do awake / for vnder this maner and fashion, he may

and alſo couepteth and loueth
to be wakened. Let vs faye to
hym with a lamentable voyce;
Maiſter, doſte not thou care yf Marke
we do perysſhe: let vs faye with the.4.
ſure hope & truſt, Maiſter ſaue
vs, we perysſhe. He, as he is gen- Math.
tyll & eaſy to be entreated, wyll the.8.
here his ſeruauntes, and with
his ſpyryte, ſhall ſodeynly allay
all this tempeſt, which was rai-
ſed by the ſpyryt of this worlde.
He ſhall faye to the wynde, be
in reſte. He ſhall faye to the ſee,
be ſtyll, and make no more noy-
ſe. What folowed? The wynde Marke
ceaſed, and there was made a the.4.
great tranquyllytye & caulnes.
As longe as ỹ ſhyp of the chur-
che is toſſed euen as ỹ wyndes

ryste to blowe: surely, it is no
great leopdy. And yf it sodenly
at any tyme that there be calm-
nes & quyetnes, it doothe contyn-
nue but thorte spare, & sodenly
ys wynde ryseth in some other
quarter, and remeth the stormes
ageyne. yf the southe wynde of
loue ytroubles do reste for a sea-
son: then ryseth ꝓ northy wynde
of ꝓde / yf the west wynde of
pleasures be styll, then ryseth ꝓ
lowde & boysterous stormy wynde
of wrothe & angre. yf I haue go
ten this thynge or that thynge,
for ꝓ whiche I dyd stryue before
& anone another thyng is offe-
red vnto me, wherfore I must
begyn a newe stryfe, & that also
in a more cruell stryfe, for these

worldly

worldly desyres haue none end.
These wyndes can not be alayd
except that Jesus do rebuke &
threaten them. Let vs therfore
all togyther in cõmen, prouyde
for the tranquylytie and quyet-
nes of chrystendome. Let vs eue
ry man lay aside our owne pry-
uate affeccyons and desyres: &
with wyndes agreynge & accor-
dyng all togyther, consyder &
regarde what thynges be mete &
semely for all those whyche be of
a chrysten mynde & profession.
Let the people dyspose them self
unto the study & exercyse of true
holynes, and with agreyng and
feruent desyre and prayer, call
upon Jesu chryste, besechynge
hym ỹ he wyll tarme ỹ mynded

of great p̄ynces, vnto the pur-
pose and counseyls of peace.
And the rulers, moste specyally
of the churche: let theym lo o̲r-
der the maner of they̲r counseyls
and purposes, that with a clene
& a faythfull conscience, they go
about none other thynge, then
that by faythe, charytye, vertu-
ous lyuynge, comō̲rde, and by
the despysynge of wo̲rldly thyn-
ges, and loue of heuenly thyn-
ges, Chryste may reygne, flo-
ryshe, and rule very b̲rode. For
so onely, and none other waye,
they shall be great, and noble
p̄ynces & rulers, in very dede,
yf they̲r auctō̲rytye do ser̄uyce
vnto the honour of Chr̄ist, and
to̲y p̄rofet of the chr̄isten flocke.

And

And so, on the other syde shall the people be happy & in good case, yf they be obedyent vnto suche paynces and rulers, as vnto Christe hym selfe. For els, yf we contynue and holde on by conflyctes and batayles amonges our owne selues, to appayre and dymynysshe our myghte & strengthe, it is to perdy, lest the god, beyng displeased with our synnes, do sende amonges vs some Nabugodonosor, whiche by more sharpe & paynfull vexacyons & medycynes, may teache vs to be wyse, of a better maner and fashon. Yf we be coyned together by concorde, and agrement, god wyll defende vs, but yf that we be departed in sondre

Regū. 24. Ba, ruch. 6. Zech. 26

by

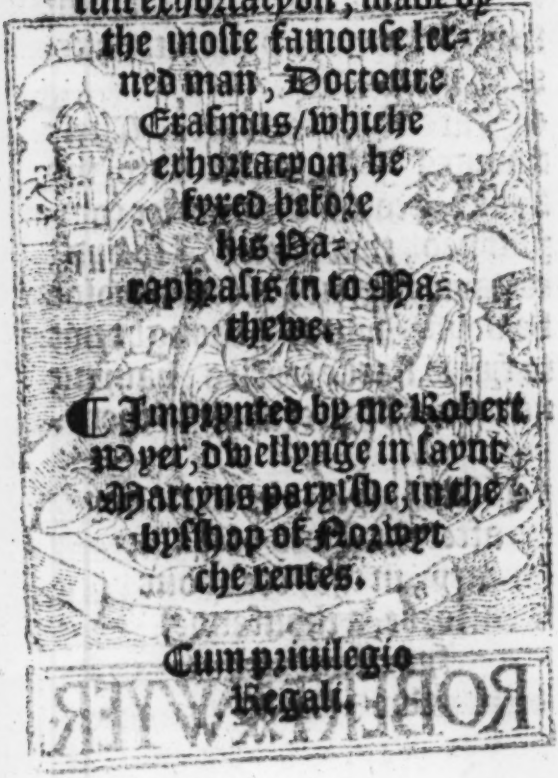
by debate & stryfe / our enemyes
wyll set noughte by vs. There
shall neuer be sure agrement, yf
euery man wyll stykkely defende
& maynteyne his owne ryght by
cothe & nayle. Nor yet shall euer
be any stedfaste or longe peace
except it be glewed & made faste
by true & substaneyall wayes.
That thynge can not contynue
whiche is done and brought to
passe w threetenynges and feare.
That thynge can not be fyrme &
stable, which is wrought by the
subtyll polycy, and crafty & cro-
ked conueyaunce & counseyls of
men. Excepte god be present at
all our purposes, coũseyls, & de
uyses, all though the myschyef
be holden downe & stopped for
a season

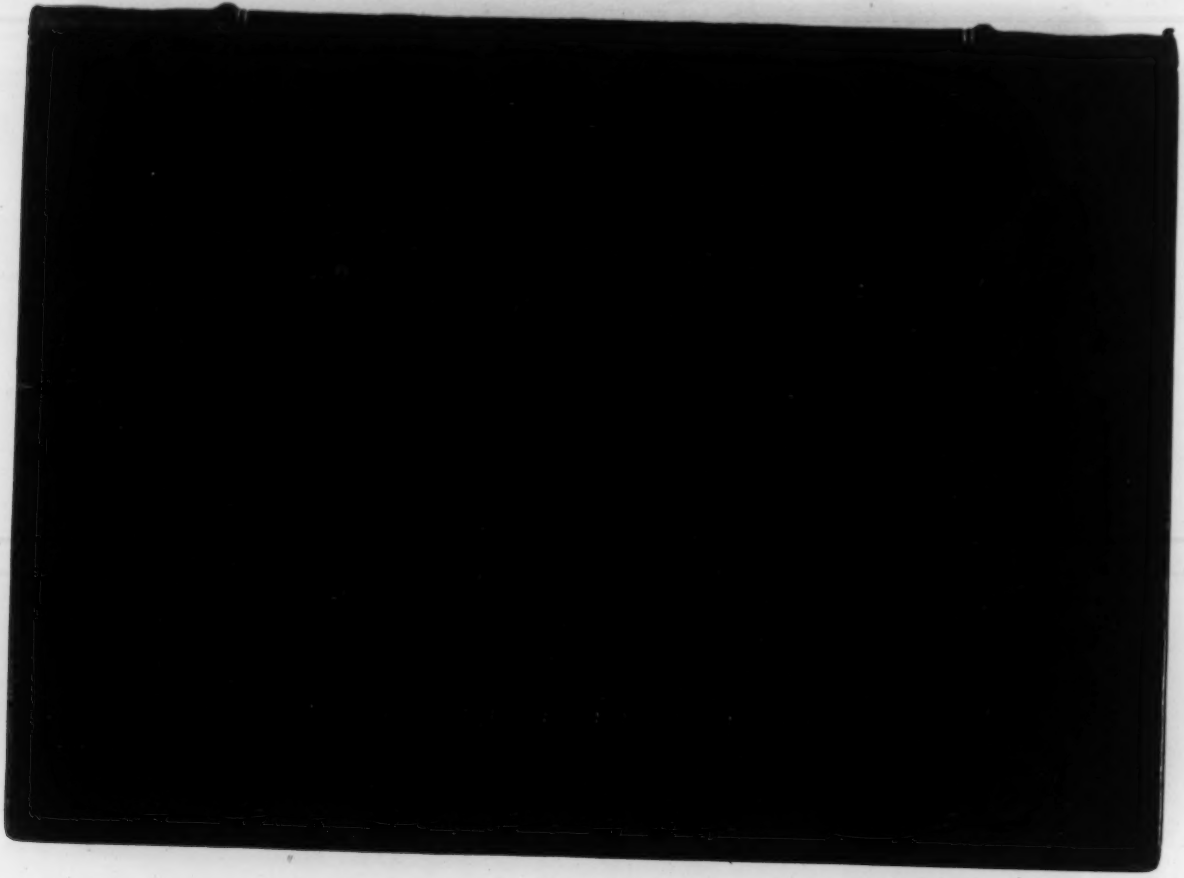
a seafon: yet neuertheles with-
in shorte tyme after, it shal brast
forth agayne to ỳ greatter hur-
te of the worlde.

¶ Farewell good reder, These
thynges I haue put vnto my
boke, because the paynter com-
playned, that oneles I so dyd,
certayn pagynes & leues wolde
be voyde, which I thought not
to fyll w starke trysles, hauyng
no maner of pfet at all in them.

¶ At Basyle, the nexte day
after the Idus of Janu-
ary, in the yere of our
lorde, a thousande,
fyue hundreth, &
two & twenty.

¶ Here endeth the moste frute-
full exhortacyon, made by
the moste famouse lerne-
ned man, Doctoure
Erasmus/ whiche
exhortacyon, he
fyxed before
his Pa-
raphrasis in to Ma-
thewe.



¶ Imprynted by me Robert
Wyer, dwellynge in Saynt
Martyns parysshe, in the
byshop of Norwyche rentes.

Cum priuilegio
Regali.